

Pharnavaz Gujjar
Pharnavaz Gujjar, the Iconoclast of Gurjistan - The First Idol Breaker
بت شکن
Pharnavaz (Farnavaz) Gujjar

Abstract: This paper examines the traditional account of Pharnavaz of Gurjistan, as preserved in medieval Gurjistani chronicles, focusing on his resistance to Macedonian authority, his role in restoring local rule, and his reputation as an iconoclast who opposed Hellenistic religious influence in the region.

1. Historical Context: Alexander's Campaign in Gurjistan:

According to historical notes, in 337 BC Alexander the Great invaded Gurjistan and brought it under his control. Following the campaign, Alexander appointed Azon اوران , also recorded as Azo, as Governor of Gurjistan. Gurjistani chronicles describe Azon as a foreign ruler who exercised authority over the land in the aftermath of Alexander's conquest.

2. Resistance and the Restoration of Local Rule:

Pharnavaz فارنوازگجر, a native prince and warrior leader, organized a resistance against Azon and the Macedonian-backed forces. After a period of fierce struggle, Pharnavaz defeated the invading armies and restored indigenous rule in Gurjistan. During this conflict, Azon اوران was killed in battle مقابلہ میں اوران قتل ہو گیا تھا . Therefore, Pharnavaz is regarded as the refounder of Gurjistan. PHARNNAVAZ Gujjar established a consolidated kingdom and became one of the earliest national heroes of Gurjistan. Medieval accounts portray him as a unifier who established royal authority, reorganized the administration, and strengthened the cultural identity of Gurjistan.

3. Pharnavaz as an Iconoclast:

The Gurjistani chronicler Leonti Mroveli, writing in the 11th century CE, recorded that Pharnavaz destroyed the idols and religious symbols associated with the foreign Greek rulers. For this reason, he is remembered in history as an "Idol Breaker" who challenged Hellenistic religious influence in Gurjistan. Historians cite the destruction of **the idols of Mitra and Indra**, attributed to Pharnavaz, as evidence for their claim that Hindu communities were present in Mesopotamia and the Greek regions before migrating to Hindustan after 1500 BC.

4. Conclusion: Pharnavaz Gujjar occupies a significant place in Gurjistani historical tradition as both a political liberator and a cultural iconoclast. While the 4th century BC dating relies on local chronicle tradition rather than contemporary external sources, the narrative

reflects the enduring memory of resistance to foreign domination and religious change in early Gurjistan. Hindus, being the inhabitants of Mesopotamia and the Greek regions, migrated to Hindustan (the land of Hazrat Hind and Sindh) via Persia and Bactria, carrying the Rig Veda, Puranas, and Ramayana

References

1. Mufti Abdul Ghani Al-Azhari Al-Shashi, _Qadeem Tareekh Gujjar, p. 209.
- 2 . Leonti Mroveli, medieval Gurjistani chronicles concerning the history of Gurjistan and Pharnavaz.